

# ANTI-SLAVERY BUGLE.

"NO UNION WITH SLAVEHOLDERS."

VOL., 1.

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The closing of the doors of the Friends' meeting house in Dublin against the noble-hearted Douglass, the representative of three millions of American slaves, has elicited the following excellent appeal from Richard D. Webb and Thomas Webb, highly esteemed members of the Society of Friends:—*Liberator*.

TO THE MEMBERS OF THE SOCIETY OF FRIENDS IN DUBLIN.

DUBLIN, 17th of Ninth month, 1845.  
DEAR FRIENDS:—We learn with regret, that the Monthly Meeting of Dublin has this day concluded to withhold the further use of the Friends' Meeting House in Eustace-street, from Frederick Douglass, for his lectures on American Slavery.

We cannot imagine any thing more inconsistent with the profession the Society makes before the world, than the reasons we have heard assigned for this decision. No objection was made to the character of the lecturer, or the truthfulness of his testimony; as far as he is concerned, the FACTS he was obliged to bring forward to prove his positions, form the chief difficulties in the way of Friends. The objections that were made were of three kinds.

Some Friends, who make no special objection to anything that has been said in the course of the two lectures delivered by Frederick Douglass, do not wish that their meeting house should be applied to any other purpose than those of worship and discipline. The cause of humanity appears not in their eyes holy enough for the meeting house premises. We know they would not like it to be supposed that they believe, in common with most other Christian professors, that there is something especially sacred in the bricks and mortar of a place of worship; for Friends look upon all ceremonies of consecration as rank superstition. Nevertheless, many, although they cannot precisely tell why, do not feel easy at the idea of any such place being made use of, except in a religious capacity. The association of ideas is so strong upon their minds, that they unconsciously give way to the same superstition which they condemn when openly manifested by others. It would otherwise be difficult for such as these, to assign any objection to the meeting house being lent for the purpose of hearing Frederick Douglass, who was once a slave, and is now a man, reveal the dark secrets of the house of bondage, and point out to us the means by which we may assist in the blessed duty of 'undoing the heavy burdens, and letting the oppressed go free.'

How can the *Anti-slavery Meeting* be objected to, whilst the *Finance Committee* startles nobody, though held on the same premises?

Some Friends fear that Frederick Douglass does not express himself in a sufficiently gentle spirit. Only think of those who have been nurtured in the lap of ease, who have never experienced cruelty, hunger, or the midnight of the mind which is the fate of the bondman, asking a slave to speak in silken terms of Slavery. Frederick Douglass has drunk the bitter cup to the dregs. His back is even now furrowed with the cowskin, his soul burns with the wrongs he has endured; the slaveholders have done their utmost to make a brute of him; and at this moment, if they yet live, his grandmother, his brothers and sisters, and other companions of his youth, are crouching beneath the iron heels of Christian professors in the South.

Objections such as these, are called *pro-slavery* in America. They are such as are continually thrown in the face of Abolitionists, by those who say they are *anti-slavery* as anybody, whilst they do nothing themselves to prove their sincerity, and can never be satisfied by any thing that is done by others for the overthrow of Slavery.

A third class of objections are those who, while they have no objection that an Anti-Slavery lecture should be delivered in our meeting house, cannot bear that any thing offensive to any class of professors should be uttered there—much less anything in the slightest degree insinuating that Friends have not done their duty in the Anti-slavery cause. We may portray the sin of Slavery in the darkest colors, but it will never do to charge it home to the sinner, or to say to him, 'Thou art the man.' Yet this expo-

sure is the very thing that is necessary. Sin never becomes so insidious as when it takes the cloak of religion to serve the devil in. Anti-Slavery has no more dangerous foe to contend with than pro-slavery religious communities, or societies, which, whilst they profess regard for the slave, refuse to make any effort to break his chains.

The Church members of nearly all the sects in the free States recognize their fellow professors of the South. This intercourse, cemented by commerce, intermarriage, and social intercourse, inevitably tends to strengthen the pro-slavery sentiment in the national mind. We can scarcely appreciate how powerful are sectarian influences; they have grown with our growth, and strengthened with our strength; it is difficult to be unmoved by any insinuation derogatory to the fair fame of the religious body to which we belong. We readily forget the claims of humanity in deference to those of our sectarian organization. No wonder, then, that religious bodies in Ireland should wince when they hear the conduct of their slaveholding fellow professors portrayed in the colors which truth demands; when they listen to documentary evidence of the extent to which Conferences, Synods and General Assemblies have conceded to the demands of avarice and oppression.

If the nominal Christianity of the slave States supports the horrible system of Slavery, it must be exposed to the execration of the world. It must not avail a slaveholder to say that he is a Methodist, a Presbyterian, a Baptist, an Independent. The facts must be told. A mere relation of the cruelties and perfidy inseparable from slavery will not do. We must strip away the mask of religion worn by the slaveholder. This must be done; and no man who relies upon principle will hesitate to do so.

Since the increase of steam navigation has brought the United States so near to us, we have learned that Friends in America, as well as all other sects, have been obliged to lower their testimony—their practical testimony, we mean—in order to conciliate the good opinion of the pro-slavery community. We know that they are as deeply imbued with the odious prejudice against color, (that offspring of the institution of Slavery,) as any other portion of the people. We are aware that there are some bright exceptions, but, alas! they are comparatively few. The sum of the Society's exertions in America, now consist in an occasional address from a Yearly Meeting or a Yearly Meeting's Committee, instead of the hearty individual exertions which result from a true appreciation of the evils of Slavery, and a sincere desire for their removal. If we are in earnest, we would not rest satisfied that half-a-dozen select friends should keep the conscience of a whole Yearly Meeting at ease as to their duties, when every one should put his shoulder to the work, for the extinction of this cruel, bloody, unchristian system.

What is 'testimony' worth, if it be not felt and acted upon? Are we to be satisfied that we have done our duty in the matter, if once a year we send a gently breathed whisper across the Atlantic to our American brethren, reminding them of their duty, whilst they respond by a half a whisper in reply, to the effect that they will act when 'a right opening' comes? A right opening! When their houses burn, when their children drown, when money is to be made, or political parties to be aggrandized by their assistance, do they sit with their hands before them, and wait for 'right openings'?

Let us beware lest the love of reputation, and the wish to stand well with the community, outweigh our regard for the claims of humanity. We do not act as if we felt that our brethren were in bonds; as if we believed that 'God has made men of one blood to dwell upon the face of the earth.' As a Society, we are not in earnest on this question; we rest complacently, satisfied with the good deeds of our predecessors.

Oh, that the consciences of Friends were aroused on this great question. This would be the case, if we turned our attention to its many important bearings; to the degradation of the slaveholder; to the sufferings, the heathenism, the brutal prostration of the unhappy slave. Think of 2,800,000 men, women, and children, in the worse than Egyptian night of Slavery. Feel for the perversion of every right principle, which reconciles six millions of professing Christians to the perpetuation of such wickedness. Neither civilization, nor religion, nor the happiness of the human family, can prosper in any extended sense, so long as Slavery is permitted to curse the United States. Every one has it in his power to hasten the day of its overthrow. No amount of religious profession, no solemn testimonies, no washing of the outside of the cup and the platter, will excuse us from doing our parts in the matter.

We remain respectfully, your friends,  
RICHARD D. WEBB,  
THOMAS WEBB.

## POSITION OF IRELAND.

In a speech recently made by him at a meeting of the Loyal Repeal Association in Dublin, Daniel O'Connell endeavored to show that England's extremity would be Ireland's opportunity—and he was right. He said—

Passing across the Atlantic, let us see what is the position of America (hear.) It is clear that England must either submit to abandon the Oregon territory, or America must do so, and America, in that case, would be covered with disgrace after all her vaporing. England says that America must not have this Or-

egon territory—America says she must have it, and we will see whether this quarrel of words will be followed by a quarrel of blows (hear, hear.) While America has the cancer of negro slavery working at her heart's core—while a remnant of slavery exists in America, she can never be strong or prospering in war, or able to hold her own against a hostile nation (hear.) There is within her the plague-spot of slavery, and God forbid that any country should ever be permanently powerful that is tainted with that infernal system (cheers.) But England has to fear, however, the commencement of such a war.—She has cause to apprehend it, and whatever tends to the creation of difficulties for England, adds to the chances of our own success (cheers.) We are in this position; the Irish nation are all but unanimous for Repeal—they are determined to carry it by peaceable means alone, but the Irish nation is watching for the difficulties of England (hear, hear.) The moment that England wants our assistance, that instant we will achieve our freedom (cheers) and it will therefore be ever a legitimate object of speculation to the Irish people to look to the affairs of England (hear, hear.)

The *Liberator* introduced to the meeting Mr. Douglass, who had been an American Slave.

Mr. Douglass said he would not be expected to speak of Repeal as a political question, but he felt bound to say that the expression of sympathy which he had just heard for his enslaved countrymen, had stirred feelings within him which he could not express.—He had often heard of the *Liberator* when he was a slave in a way that was dear to his heart; he had heard of him in the curses of his masters, and thus he was taught to love him (loud cheers.) O'Connell was denounced by the slaveholders in America, as he was denounced by those in this country who hated Repeal. The poor trampled slave of Carolina had heard the name of the *Liberator* with joy and hope, and he himself had heard the wish that some black O'Connell would yet rise up among his countrymen, and cry, 'Agitate, agitate, agitate!' He had stopped in this country for a month, to see the *Liberator*, and when he heard of his approach in the streets to-day, he rushed forward to catch a sight of him who had ever befriended the poor negro (cheers.) He never had such feelings in the whole course of his life as he had while he looked on that meeting with freedom for its object, and thought that seven years ago he was a slave whose back had been mangled with the scourge (sensation.) The spirit that animated those whom he then addressed had a kindred spirit in America, and thousands there who hated slavery were devoted to the cause of Ireland (hear.) There was great bluster and noise in the United States when O'Connell denounced slavery; but he (Mr. Douglass) was happy to assure them that his words produced great effect among the Americans (hear, hear.) Mr. Douglass resumed his seat amid applause.

Daniel O'Connell will elicit afresh the anathemas of the southern slave-stealers, for thus honoring as 'a man and a brother,' one of their fugitive chattels; but these will be regarded by him as in fact the highest encomiums that can be bestowed upon him. He who receives the curses of tyrants is sure to obtain the blessings of the oppressed, and the respect and gratitude of every friend of human liberty. The enthusiastic manner in which Mr. Douglass was received by the Repeal Association is highly creditable to that body, and will drive another nail into the coffin of American Slavery.—*Liberator*.

ANCIENT RELIGION OF THE SOUTH.—A copy of the 'Imperial Herald' of Nov. 17, 1795, printed in Newburyport, contains the following, which we find in the list of deaths:

Died, on the 9th of October last, at Beaufort in South Carolina, the Rev. Matthew Tate, in the 16th year of his age.

In his will were the following paragraphs:—'I enjoin it upon my executors to publish in all the newspapers in Charleston, that I depart life under a full persuasion, that if I died in possession of a slave, I should not conceive myself admissible into the kingdom of heaven.'

Aquaint Dr. Rush, of Philadelphia, of my decease, and request him to insert the above in the papers of that city.'

This was before South Carolina was wholly given over to tyranny—before the spirit of the revolution had entirely died out.—*Essex Transcript*.

## "A PROTEST."

The following PROTEST was forwarded to us last week, with the request that we insert it in the *Advocate*, which we cheerfully do.—In the note which accompanied it, we are told "the idea in getting it up was to have it published in the *Baltimore Visitor* and *CLAY'S True American*," but being delayed longer than was originally intended, it was thought best that we first give it publicity, and request the papers just named, and Anti-slavery papers generally, especially the *Cincinnati Herald* and *Anti-slavery Bugle*, to copy the same. We hope the papers named, and all others favorable to the cause of Justice and Mercy, will extend its circulation.—*Liberty Advocate*.

## A PROTEST,

Addressed to the People of Missouri, Maryland, Kentucky, and Virginia; and especially to those residing within the Districts where Thompson, Burr, Fairbanks, Torrey, and Boyd, received sentence and are imprisoned on charge of abducting Slaves.

Wherefore are these men incarcerated? Not for any crime; but for acts on which angels smile, and Heaven looks approvingly down—acts which an enlightened intellect & a benevolent heart would dictate as the noblest that human beings are capable of. Not for violating the law of God, but for fulfilling the highest injunction ever given to man, namely, "as ye would that others should do to you, do ye even so unto them." They saw in the crushed and bleeding victims of American Slavery nearly three millions of Christ's representatives; hence they nobly dared to open the prison doors of those that were bound, remembering his declaration, "inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." For this deed of mercy, they receive a felon's doom; for this Samaritan-like act, in a land of professed Christians, of Bibles, and Churches, they are torn from the bosoms of friends and the endearments of home, and cast into loathsome dungeons, there to pine in want, and perhaps sink prematurely into their graves.

Though the declaration that "all men are created equal, and endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness," is annually endorsed and acknowledged to be the nation's political Chart, yet we behold immured within prison walls, confined to the grated cell, those who, in a land claiming to be Republican and Democratic, would reduce to practice that Declaration—believing it to be immutable truth, and not a solemn farce—by restoring to those who had been robbed of their liberty, that priceless boon.

Therefore, The undersigned, in the name of suffering, bleeding, down-trodden humanity, in the name of Him who commanded us to "remember those in bonds as bound with them," "to break every yoke and let the oppressed go free," and in the name of all that is just, and good, and true, do most solemnly protest against their imprisonment, as an act degrading to humanity, and in violation of the laws of nature and of nature's God—a trampling on every principle of Christianity, and Republicanism, which must awaken scorn and righteous indignation of the virtuous and philanthropic every where.

Signed by Wm Robinson, and three hundred and fifty-five others, mostly of Harrison, Jefferson, and Belmont counties, Ohio.

## JOHN A. INNIS.

We had the pleasure of seeing Mr. John A. Innis of Salem, Massachusetts, at our office on Tuesday last; the Philadelphia Monday morning papers reported him in the Baltimore jail on a charge of slave-stealing, and so, sure enough, he was on Saturday and Sunday last. How he felt at his release from those shades of death, we have no words to describe. Knowing him to be a sturdy and bold abolitionist, we had but little hope of his escape from the grip of the slavers. For when law itself is crime, innocence affords no confidence. He was, it seems, travelling from Washington City homeward, accompanied by a free colored man who has long lived in the District of Columbia. At Baltimore, as at Washington City, he purchased tickets at the railroad office for himself and John, who could pass these gentry only as Mr. Innis's servant.

At Baltimore, however, the lynx-eyed man-thieves, employed as police officers, at once discovered that he had nothing of that howie knife bluster of bearing that distinguishes the Southern Baron, and this was enough to fasten suspicion of slave stealing upon him.—He was arrested, examined and committed to the city jail for further examination. There he lay until on Monday a dozen letters from friends at Washington, all testifying that John was always "taken, deemed, reputed and held" to be a freeman at the Federal city, arrived at Baltimore, and Mr. Innis was discharged by the committing Magistrate.—But John, poor John, thus proved to be a freeman is kept in jail probably for sixty days to await the leisure of the law for the appearance of his owner, and then to be sold for his jail fees if not paid by himself or by his benevolent friends!!!

How glad we are that we never did make "a Fourth of July oration." It would have been such a lie—such a web of lies as no repentance could atone for—as it is, we ask the wide world's pardon for our once childish pride in the name of American citizen.—For this thing of being born with the declaration of independence in one's pocket, and being taught to talk about our Washington, Warren, Franklin, and Adams, makes such a fool of a boy that he sometimes thinks himself a freeman. Heaven help us; we are born just where it happens—some of us black and others white; the one set slaves and the other tyrants. But few have the luck to turn up Indians and so escape the villany and villanage of American Nativeism.

So situated, we are too familiar with our doom to be surprised at the facts in Mr. Innis's story, which we have already noticed, but we were not quite prepared for his account of his board and lodgings in the Baltimore jail.

Five beds spread upon the floor of a filthy cell for the accommodation of twelve prisoners. One pound of raw beet and as much mixed corn and wheat bread once a day for each man, with a couple armfuls of fire-wood to cook their meat with, and as much water as they please. Not a potato, nor a pinch of salt nor a slice of butter, a drop of milk or a cup of coffee, at the expense of the city, for any unfortunate traveller that their rascally

police please to waylay and detain against his will. Verily, the modern feudalism of the south seems to be a very faithful copy of all that was mean and cruel in the ancient, lacking only the real chivalry and magnanimity that gave it all its barbarous dignity. If any thing could restrain a decent man from negro-stealing, the Baltimore jail would do it. We would be afraid of being suspected of such a thing or of any thing else, indeed, if we must lie there until the day of trial.

Mr. Innis speaks very favorably of the committing magistrate, Mr. Gray, and of his fellow prisoners; they were gentlemen. The man-catchers and the man merchants that crowded the Squire's office behaved themselves like so many blackguards and ruffians. We will not trouble the State of Maryland to strip those fellows of their authority and turn them out of office—we will attend to that ourselves, so soon as we get Congress a little reformed, and a freeman in the President's chair; but we do respectfully request the police of Baltimore to oblige us by taking up in turn every citizen of that city and confining him in that cell for one day and night on suspicion—say of original sin—to be fed and lodged in the manner now provided by the city authorities for strangers, and let them be released by the committing magistrate summarily, for want of probable evidence of their guilt—that's all.—*American Citizen*.

From the Concord N. H. Independent Democrat.

## THE MASK OFF.

The late Convention in Texas held for the purpose of forming a State Convention preparatory for admission into the Union, has inserted in it the following provision in relation to slavery

SEC. I.—THE LEGISLATURE SHALL HAVE NO POWER TO PASS LAWS FOR THE EMANCIPATION OF SLAVES, WITHOUT PAYING THEIR OWNERS A FULL EQUIVALENT IN MONEY, FOR THE SLAVE SO EMANCIPATED. THEY SHALL HAVE NO POWER TO PREVENT EMIGRANTS TO THIS STATE FROM BRINGING WITH THEM SUCH PERSONS AS ARE DEEMED SLAVES BY ANY OF THE UNITED STATES, SO LONG AS ANY PERSON OF THE SAME AGE AND DESCRIPTION SHALL BE CONTINUED IN SLAVERY BY THE LAWS OF THIS STATE; Provided, that such slaves shall be the bona fide property of such emigrants: Provided, that laws shall be passed to prohibit the introduction into this State, of slaves who have committed high crimes in other States or Territories.

There you have a strong provision for the eternity of slavery; yet when this constitution shall be submitted to the American Congress at its next session for approval, we shall see the very dough-faces sanctioning it who all along have pretended that the effect of annexation would be to "enlarge the area of freedom!" With this provision staring them in the face, the greedy demagogues among us, with Democracy upon their lips, will still have the spirit of tyranny in their hearts, will still have the impudence to urge the people of New Hampshire to send out another dough-face into Congress, in order to annex Texas with such an ungodly constitution. Out on such unchristian mendacity, and let demagogues find out that they cannot sell like so many sheep the people of the Granite State to Slavery. Their unprincipled purposes are now understood, and the people will again make known in heavier thunder tones their abhorrence of this scheme, the direct tendency of which is to sink a large portion of mankind into a more hopeless thralldom.—No sophistry can manufacture any other result, and they who make the attempt will find in the withdrawal of public confidence, a reward for their heartless efforts.

DARING OF ABOLITIONISM.—This fell spirit it has made its appearance among us. The grand jury of this county, on Wednesday last, indicted the Rev. Mr. Wagener, of this county, for preaching, a short time ago, an inflammatory abolition sermon, in the hearing of a large portion of our slave population. It is to be regretted that this matter ever happened; that any ministers of the Gospel of Peace should so far forget the dignity of his station and the benignity of that religion which he professes to preach, as to debase the pulpit consecrated to the worship of the God of Love, by proclaiming from that holy place such sentiments, and seeking to inculcate principles which, he must know, would produce strife, discord, and contention among men; and so far disregard, not only the dictates of reason and propriety, but the laws of the land, as to seek to promulgate, in this portion of our Confederacy, the destructive and hell-born doctrines of abolitionism. We refrain from saying more, as the whole subject will be brought before the proper tribunal, where we doubt not the reverend gentleman will be dealt with justly and fairly.—*Stanton Democrat, Va.*

THE BIBLE REFUSED TO FUGITIVE SLAVES.—The Oberlin Evangelist of April 23d, contains a letter from Mr. C. C. Foote to the Rev. I. J. Rice, Missionary among the fugitive slaves in Canada West, in which he states, that Mr. Rice's request for "a box of Bibles" was presented by him (Mr. Foote) to the "Agent of the Orleans Bible Society, who was in favor of the grant;" that at a meeting of the Society, subsequently, he (Mr. Foote,) in answer to inquiries, gave such information as he had respecting "the ability of the fugitives to read, their thirst for the water of life, their present destitution, the joy with which the precious Bible would be received, and the eagerness with which it would be devoured by those whose souls had been emancipated from the bonds